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Publisher's Foreword:

The Focus of the 2nd Edition¹

We have corrected all of the 'Arabic text from the 1st edition of *Explanatory Notes on Imaam an-Nawawee's Forty Ahaadeeth*. We also corrected the 'Arabic text for all of the Qur'aan used and additional explanatory Ahaadeeth used by Imaam al-'Uthaymeen رحمته الله to facilitate the memorization of the explanatory proofs for those students of knowledge who wish to memorize further than the forty Ahaadeeth alone.

In all, we have re-edited the old publication; thus, we have called it *Explanatory Notes on Imaam an-Nawawee's Forty Ahaadeeth - Revisited-*. The reader will find this 2nd edition to be much more pleasing to the eye by way of format and design. More than any other publication, this publication leads the way with requests; As a result, we pray to meet and go beyond our customer's expectations.

¹ **Acknowledgement:** We would like to take a minute to thank those who assisted and encouraged us in this effort in conformity with the *Hadeeth*,

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

"Whoever has not thanked the people has not thanked Allaah." ¹

Therefore, after Allaah, We must initially thank our four brothers and callers to Allaah: 'Aqil Ingram (for the basis of this translation) Aboo Uways 'Abdullaah Ahmad 'Alee رحمته الله (for his advice and encouragement), Taalib 'Abdullaah (for his support and advice), Aboo Mujaahid Fareed 'Abdullaah (for the excellent checking of the Ahaadeeth). Furthermore, we would like to thank our noble brothers at Maktabus-Salafiyyah (Birmingham, UK.) for taking the time and putting forth an effort in a review of the translation.

Tarbiyyah Bookstore Staff

A Biography of Imaam An-Nawawee²

His Lineage:

He is the *Imaam*, the *Haafidh*, the *Faqeeh*, the *Muhaddith*, Yahya ibn Sharfuddeen Muree ibn Hasan al-Hizaamee al-Huraanee ash-Shaafi'ee, Aboo Zakariyyah, "Muhyuddeen" (the one who enlivens the religion). "Muhyuddeen" is the nickname of Imaam an-Nawawee and he used to dislike being called that out of humbleness to Allaah, The Exalted, since the *Deen* (religion) is lively, established, and continuous without any need of someone to keep it alive, so that it is a proof against whoever neglects and discards it. Al-Lakhmee stated, "It is authentically reported on him (an-Nawawee) that he said, 'I have not made it permissible for anyone to nickname me "Muhyuddeen."'

His Birth & Early Upbringing:

He was born in *Nawaa* during the middle ten days of the month of Allaah, *Muharram*, in the year 631H. He grew up there frequenting the people of virtue; exemplifying them in his affairs; abandoning distracting pastimes and play. He memorized the *Qur'aan* before reaching puberty. In the nineteenth year of his life, his father sent him to Damascus to seek knowledge. He enrolled in *al-Madrasah ar-Rawaahiyyah* near *al-Jaami' al-Umawee* in Damascus during the year 649H. He memorized *at-Tanbeeh* in four-and-a-half months, and he read *al-Muhdhib* of ash-Shayraanee in the remainder of the year with his primary *Shaykh*, Ishaq ibn Ahmad ibn 'Uthmaan al-Maghribee al-Maqdisee, who is his first *Shaykh* in *Fiqh*.

² Taken from *Sharh al-Arba'een an-Nawawiyyah* of ibn Daqeeq al-'Eed (p. 5 - 8)

A Biography of Imaam 'Uthaymeen³

His Lineage:

He is Aboo 'Abdullaah Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen al-Wuhaybee at-Tameemee

His Birth:

His Eminence, the Shaykh رحمه الله was born in the city of 'Unayzah, one of the cities of Qaseem, on the 28th of Ramadhaan 1347H.

His Early Upbringing:

He read the noble Qur'aan to his grandfather on his mother's side of the family, 'Abdur Rahman ibn Sulaymaan Aali Daamigh. He memorized it and then began to seek knowledge. He learned penmanship, arithmetic, and some sciences of literature. The Shaykh was granted intelligence and the utmost zeal and enthusiasm in obtaining knowledge as well as sitting with the scholars. At the forefront of these scholars was the Shaykh, al-'Allaamah, the Mufasssir, the Faqeeh, 'Abdur-Rahmaan ibn Naasir as-Sa'dee. Shaykh 'Abdur-Rahmaan had two of his students appointed to teaching the youth, Shaykh 'Alee as-Saalihee and Shaykh Muhammad ibn 'Abdul 'Azeez al-Mutawwi'. Shaykh Muhammad (al-'Uthaymeen), رحمه الله, read with them: *Mukhtasar al-'Aqeedah al-Waasitiyyah* by Shaykh 'Abdur-Rahmaan as-Sa'dee, *Minhaaj as-Saalikeen fee Fiqh* by Shaykh 'Abdur-Rahmaan as-Sa'dee; as well as, *Aajuroomiyyah*, and *Alfiyyah* concerning grammar and morphology.

³ Taken from *Sharh Kitaab Hiliyyatu Taalibil 'Ilm* by Imaam 'Uthaymeen (p. 11 - 13)

He read with Shaykh 'Abdur-Rahmaan ibn 'Alee ibn 'Awdaan in inheritance and *Fiqh*. He read with Shaykh 'Abdur-Rahmaan ibn Naasir as-Sa'dee who is considered his primary Shaykh since he constantly accompanied him. He read with him in *Tawheed*, *Tafseer*, *Hadeeth*, *Fiqh*, and Principles of *Fiqh*, Inheritance, *Hadeeth* Terminology, Grammar, and Morphology.

His Academic Life:

When the *Ma'had al-'Ilmee* was opened in *Riyaadh*, he enrolled there in the year 1372H. The Shaykh stated رحمه الله: "I entered the *Ma'had al-'Ilmee* in the second year. I enrolled there due to the advice of Shaykh 'Alee as-Saalihee and after I sought permission from Shaykh 'Abdur-Rahmaan as-Sa'dee, رحمه الله. In that time, the *Ma'had al-'Ilmee* was divided into two sectors: advanced and general. I was in the advanced sector. During that time, whoever so desired could spring ahead, as they say, meaning he (a person) would study the proceeding year during the school vacation then test in the beginning of the succeeding year. If he passed, he would advance to the next year, and due to this I shortened time." (The end of his speech.)

After two years, he graduated and was appointed as a teacher of the *Ma'had al-'Ilmee* in 'Unayzah while continuing to study in the Faculty of *Sharee'ah* and at the hands of Shaykh 'Abdur-Rahmaan as-Sa'dee.

When Shaykh 'Abdur-Rahmaan as-Sa'dee passed away in the year 1376H رحمه الله, Shaykh Muhammad (al-'Uthaymeen) رحمه الله was promoted to *Imaam* of *al-Jaami' al-Kabeer* (*Masjid*) and head of education at *Maktabah 'Unayzah al-Wataniyyah* while continuing to teach in the *Ma'had al-'Ilmee*. He then transferred to teach in both the Faculty of *Sharee'ah* and *Usoolud-Deen* in a branch of the Islaamic University of Muhammad ibn Sa'ood in *Qaseem*. He did not cease (to teach there)

Hadeeth Number One:

Actions Depend Upon their Intentions

Text of the Hadeeth

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَقُولُ :

”إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يُنْكَحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.“ متفق عليه

On the authority of the Chief of the Believers, Aboo Hafs 'Umar ibn al-Khattaab ؓ, who said:

I heard the Messenger of Allaah ﷺ saying: “The reward of actions depends upon the intentions and every person will get the reward according to what he has intended. Thus, he whose migration was for Allaah and His Messenger, his migration was for Allaah and His Messenger, and he whose migration was to achieve some worldly benefit or to take a woman in marriage, his migration was for that which he migrated.” (Related by Bukhaaree and Muslim)⁸

⁸ Al-Bukhaaree #1; Muslim #1907; Aboo Daawood #2201; at-Tirmidhee #1647; Ibn Maajah #4227; an-Nisaa'ee 58-60/1; Imaam al-Bayhaqee in *as-Sunan al-Kubraa* #7464

Explanation:

This Hadeeth is a great foundation regarding the actions of the heart due to the intentions stemming from the actions of the heart. The scholars have said: This Hadeeth is half of worship because it is the scale of the inward actions. As well, the Hadeeth of 'Aa'ishah ؓ,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever innovates into this affair of ours that which is not from it shall have it rejected.”⁹

And in another wording,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does an action that is not from this affair of ours shall have it rejected.”¹⁰

This Hadeeth is half of the Religion because it is the scale of the outward actions. So the benefit derived from his statement,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“The reward of actions depends on their intentions.”

Meaning: there is no action except that it has an intention. That is because it is impossible for any person that has intellect and the

⁹ Al-Bukhaaree #2697

¹⁰ Saheeh Muslim after Hadeeth #1718

Hadeeth Number Two:

Explanation of Islaam, Eemaan & Ihsaan

Text of the Hadeeth

عَنْ عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَيْضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَ لَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.“ قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: ”أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.“ قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: ”أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.“ قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: ”مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ!“ قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا؟ قَالَ: ”أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُيَّانِ.“ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: ”يَا عُمَرُ أَتَدْرِي مَنْ

السَّائِلُ؟“ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ”فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ.“ رَوَاهُ مُسْلِمٌ

Also, on the authority of 'Umar ؓ who said:

One day, while we were sitting with the Messenger of Allaah ﷺ a man came before us whose clothes were exceedingly white and whose hair was exceedingly black. There were no signs of travel seen on him and none of us knew him. He approached and sat down by the Prophet ﷺ resting his knees to his and placing the palms of his hands on his thighs, then he said, "O Muhammad, inform me about Islaam." So the Messenger of Allaah ﷺ said, "Islaam is to testify that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to pay the Zakaat, to fast in Ramadhaan, and to make the pilgrimage (Hajj) to the House (i.e. the Ka'bah in Makkah) if you are able to do so." He said, "You have spoken the truth," and we were amazed that he was asking him and telling him that he had spoken the truth. He said, "So inform me about Eemaan (Faith)." He said, "It is to believe in Allaah, His angels, His books, His messengers, the Last Day, and to believe in the Divine Decree (Qadr), both the good and the evil thereof." He said, "You have spoken the truth." He said, "Then inform me about Ihsaan (i.e. perfection in worship)." He said, "It is to worship Allaah as though you see Him and if you are not able to (worship Allaah as though you) see Him then He sees you." He said, "Then inform me about the Hour (i.e. the Day of Judgment)." He said, "The one being questioned is not more knowledgeable about it than the questioner." He said, "Then inform me about its signs." He said, "That the slave girl gives birth to her female slave master and that you will see the barefooted, naked, destitute shepherds competing in construction of lofty buildings." Then he departed and I stayed for a time. So the Messenger of Allaah ﷺ said, "O 'Umar, do you know who the questioner was?" I said,

"Allaah and His Messenger know best." He said, "That was Jibreel who came to teach you your religion." (Related by Muslim) ¹²

Explanation:

From the Benefits of this Hadeeth:

From the guidance of the Prophet ﷺ is sitting with his Companions. This guidance indicates the excellent character of the Prophet ﷺ. It is appropriate that a person associates and mixes with the people and he should not withdraw and seclude himself from them.

From the Benefits of this Hadeeth:

Mixing with the people is better than secluding and separating from them as long as a person is not in fear of his Religion. If he is in fear of his Religion then separation is better due to the statement of the Prophet ﷺ,

يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الرَّجُلِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ
وَمَوَاقِعَ الْقَطْرِ

"It is almost to the point that the best wealth of a man is a goat that he follows to the peak of the mountains and the place of raindrops (i.e. the clouds)." ¹³

¹² Muslim #5; Aboo Daawood #4695; at-Tirmidhee #2610; an-Nisaa'ee 101-97/8; Ibn Maajah #63; Imaam Aboo Ya'laa in his Mukhtasar #237; Sharhus-Sunnah of Imaam al-Baghawee #2

¹³ Al-Bukhaaree #3300

From the Benefits of this Hadeeth:

It is possible for the angels to appear to the people in the form of man, since Jibreel عليه السلام came to the Companions with the description mentioned in the Hadeeth,

رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ
السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ

"A man came before us whose clothes were exceedingly white and whose hair was exceedingly black. There were no signs of travel seen on him and none of us knew him."

From the Benefits of this Hadeeth:

An example of the superb manners that the student should have in front of his teacher, since Jibreel عليه السلام sat in front of the Prophet ﷺ. This sitting indicates manners, attentiveness, and being prepared for what is being relayed to him. Consequently, he sat resting his knees on his hands and placing the palms of his hands on his thighs.

From the Benefits of this Hadeeth:

The permissibility of calling the Prophet ﷺ by his name due to his saying,

يَا مُحَمَّدُ

"O Muhammad."

It is possible that this was before the prohibition, i.e. the prohibition of Allaah regarding that in His statement,

﴿ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ﴾

"Do not call on the Messenger as you call on one another."

[Sooratun-Noor (24): 63]